"But although our Tououpinambaultii, as hath beene declared by mee in the beginning of this Chapter, neither honour their Caraibes, nor Maraca, with any externall rite, no not with kneeling unto them, nor worship any thing created, much lesse adore it, or call upon it for helpe. I will adde an example of those Relikes of Religion which I observed among them. When by chance I was sometimes with other Frenchmen in a certaine towne (which they call Ocarentim) and that we supped abroad in the open Aire, the Barbarians Inhabitants of that village flocking together to see us, not to feast with us (for this is their usuall custome, that they never sit together at meate, with those whom they reverence most) the elder men especially with many tokens of friendship stood round about us as our guard or attendants: and holding in their hands the bone of the beake of a certaine fish, [559] of three or foure foot long, in the forme of a Sawe, they drove away the children from us, with these words: Get you hence Knaves: for you are unworthy to come unto these men. So they beheld us attentively, and holding their peace, not speaking the least word the meane while: untill the Banket being ended, a certaine elderly man observing us to beginne meate with Prayers, and also to end Supper with Prayer, comming unto us, spoke thus. What meaneth this custom, which you now used, when taking of your caps, you all kept silence, save one, that spoke? to whom appertained that speech which he made? to any of you that are present, or to some that are absent? There fitly taking that occasion offered, that I might speake unto them concerning the true worship of God, seeing besides the largenesse of that village, & the great

resort of people (I also perceived the Barbarians more attentive then they were wont) I intreated our Interpreter that he would declare my speech unto them in their Language, that they might conceive the same. Then beginning with the question of the old man, I answered that our Prayers were directed unto God: and that although he could not see him, he had not only plainly heard us, but also did apparently know whatsoever we had hid in our hearts. From thence comming to the Creation of the World, I first of all laboured to teach them, that among the creatures God made man the most noble and excellent, that hee should so much the more endevour to extoll the glorie of his Creator. And that we surely in that we worshipped him, were delivered by his hand from infinite dangers of a very long Navigation, in so vast a Sea, and depending upon his helpe, were freed from all feare of Aignan, both in this life and in the life to come. Wherefore, if they would reject the delusions of their Caraibes, and that barbarous custome of devouring mans flesh, they should undoubtedly obtaine the same gifts of God, which they saw we had. Moreover, we added many things concerning the corruption and fall of mankind, that we might prepare their minds [560] unto Christ, applying Reasons and Examples to their capacitie, as much as might be. Now when they had harkened unto us above the space of two houres with great attention and admiration: one of them reverent for his authoritie and yeeres, discoursed after this manner: Surely, you have here told us wonderfull and excellent things; and such as we have never heard before, and certainly

your speech hath brought into my memorie, what wee have often heard our Grandfathers report: To wit, that even from ancient time, and so many Moones since, as we cannot now remember, a certaine Mair (that is a Frenchman, or stranger of any other Nation) came into these Countries, attired after your manner, and having a beard. And that hee, to the end hee might draw them to the obedience of your God, made such a speech unto them, as you delivered unto us this day. But, as it was reported unto us by tradition from our Fathers, they will not give credit to his words. Therefore, presently another succeeded, who gave them a Sword, in token of a curse. Hereupon, followed warres amongst us, and from that time, wee have not ceassed to exercise crueltie one towards another, through mutuall slaughters. But now, after we have accustomed our selves to these outrages by continuall use, if we should now suddenly leave our ancient custome, wee should become a laughing stocke, and derision, to the neighbouring Nations.

Heere wee testified with great vehemencie and earnest speech, that it was so farre off, that they ought to be mooved with the scoffes of the borderers, that contrarily, if they seriously worshipped that Creator both of Heaven and Earth, they should carrie away the victorie from all those, who for that cause, should willingly be troublesome unto them. Lastly, the Lord gave that efficacie to our words, that not only many Barbarians afterwards promised to frame their lives according to that Law which they had learned of us, and that they would never eate the flesh of their slaine enemies any more: but also ac-

cording to this [561] conference, kneeling on the ground, gave thankes with us, unto God. That Prayer which was made unto God, by one of our men, with a loude voice, in the middest of their assembly, was presently expounded unto them by our Interpreter: and so they brought us to sleepe in those hanging beds of Bombasin Cotton. But sleepe had not yet taken us, when, behold, wee heare these Barbarians singing and crying out together, that they were to take vengeance on their Enemies, and that more should be eaten then before. Behold the inconstancie of this miserable people, and the lamentable example of humane nature. Yet surely, I perswade my selfe, if Villagagno had never revolted from the true Religion, and that wee had stayed longer in those Countries, it would have happened, that at length, some should have beene wonne unto Christ.

Another time I being with three Savages, and singing the 104. Psalme, at the request of one of them I declared the sense and antiquitie thereof, so many thousand Moones. Whereat he cried Teh, how happie are you Mair, who know so many secrets, which are hid from us poore miserable men. Afterward, one of them to gratifie mee, presented mee with a certaine little beast, which he carried, called Agouti, speaking unto mee in these words. Heere, take you this, because you have sung sweetly. I have willingly added this digression, to the intent I might declare that the Barbarous Americans, although outragious against their enemies, are not yet so rude that they cannot discerne those things which they heare, with judgement. Nay, I dare affirme, that they are more apt in framing speeches, then our Countrie Peasants are, and very many of them also, who esteeme highly of themselves."

6: Abbeville--69v-70 (1611) 1614 Tupinamba
116, 773, 177

[MC: speech of Iapy ouassou, chief of Iuniparan, and head Bourouuichaue of the Isle of Maragnan, to the French upon their arrival]:

We know... that there is one who has created all things, who is all good, and it is he who has given us an immortal soul. We believe also that for the wickedness of men, God sent the flood over all the earth to chastize; and saved only one good father and a good mother, from whom we all come... But God, sometime after the flood, sent Prophets, wearing beards to come and instruct us in the law of God. These Prophets presented to our father, from whom we are descended, two swords; the one of wood and the other of iron. He found the iron sword too heavy and took the wooden one. After he refused, your ancestor (MC: i.e. of the French) being wiser took the iron sword. After this we became miserable, for the Prophets seeing that our nation did not want to believe in them (70) flew to the sky, leaving behind the marks of their presence--of themselves and of their sticks printed with crosses in a stone near Potyiou, which you have seen as well as I. Then languages became diversified among us, though in the beginning there was only one... Unable to understand each other, we started to fight... And after much misery and misfortune, this evil race of Pero [MC: the Portuguese] came and took our country, and bled this great and ancient nation, and reduced it to the small number as you can see which we are today."

6: Abbeville--276-277 (1611) 1614 Tupinamba
116, 291, 177

These accoutrements the Indians wear only when they wish to adorn themselves on special occasions... ordinarily they go completely nude.

Some [276v] occasionally wear the clothes which the French give them in trade with sometimes amusing results, one wearing only a hat, another only shoes...

It is true that all married men and particularly the old men cover their genitals with a piece of red or blue cloth which they tie up with a cotton thread, the rest of the [277] cloth hanging down to the knees or to the calves, and the lower it hangs the prouder they are. They call this ornament caraioue, which the children and those not married never use, contenting themselves (especially the adolescents) with tying their prepuces with a cotton thread or a small pindo leaf.

6: Abbeville--295v-296 (1611) 1614 Tupinamba
116, 266, 177

The chief Iapy Ouässou replied [MC: to the French remonstrances against cannibalism]: I know well... that this custom is wicked and against nature. Also I have several times wished to abolish it. But all of us old men are almost equal and each of us believes himself to be as great as any of the others. When it happens that I make a proposal in our carbet [MC: council] or even if there are several of my same opinion, only one dissenting opinion is necessary to spoil our plan, declaring that we have had this custom a long time [296] and we should not change that which we have learned from our fathers. We need a Bourouuichaue like you to command us to remove this wicked custom. We would do as you say.

The other ancients agreed; promising unanimously to abolish this diabolical custom... They are now kind and peaceful...

We have known the French for a long time and not one of them has brought us any pays, nor told us that which the Fathers tell us through their interpreters; they even make the Caraïbes live in a different manner, which they hadn't the habit of doing formerly with us. They forbid the French to take our daughters, or to ask us for merchandise. They say great things of God, and talk to him in the churches: and when they wish to talk, they close the doors and make us go outside so that God may descend before them: and then all the Caraibes fall on their knees. They cause Toupan [MC: God] to drink from beautiful golden vessels... They themselves are clothed in rich accoutrements. When they wish to talk to the Caraibes they sit in the middle of them, and only one Father speaks. All the French listen..and we do not know what they say because all the doors are closed. After they have talked, they begin to chant one after the other and read a Cotiare which they chant, that is, a book... They claim that all our ancestors are lost with Giropari, burning in the subterranean fires, and they make fun of us when we weep and [231] lament on the tombs of our relatives. They have thrown into the forest, the food, drink and fire which we had the custom of giving to our dead relatives for making their voyage to the land of our grandfathers in the mountains of the Andes. They preach that we are mistaken to believe in Barbers and Sorcerers, especially in their blowing to cure diseases. They speak spitefully against Giropari, and fear him not at all. They promise to those who believe in Toupan, and who will

have their hands washed, that they may mount on high to the Heavens, beside the stars, the sun and the moon; where they claim that Toupan is seated and around him his Maratas, and all those who believe in him. They do not want any young girls nor wives, and say that the son of Toupan had none, thus he descended into the stomach of a young girl called Mary, with whom her husband had never had relations. They have days when they eat no flesh.... When we go to see them [MC: i.e. the French priests], they caress us and especially our children whom they say no longer belong to us but to them and that the Toupan has given them to them...[232] and that they will teach our children to speak to Toupan... They say that they will bring French women to teach the children, ...Ah! say some, if they bring women from France then they will surely not leave us, especially if they give us women from France. If I had (said one Tupinamba man in particular) a wife from France I would want nothing more. I would make as many gardens for the French as for myself, as many as I have fingers on my hands and feet, that is, twenty, indefinite number, which signifies many; because after they have counted to twenty they are at the end of their rope... The chief Great-Dog declared: They have promised [233] to bring me a wife from France, whom I will marry at the hand of the Fathers, and I will become Christian... My first wife is old, she no longer needs a husband. For the 8 younger ones I have, I will give them as wives to my relatives, and then I will have only my French wife and my old wife to serve us.

These discourses were followed by action, for several small children were brought to us...[MC: Summary:[233-257] The children who were baptised called their god-fathers, usually Frenchmen, Cherou, my father and the Tupinamba fathers of the children. In succeeding pages the author describes several baptisms of children and of adults who were sick and sought baptism just before they died, also of other adults who were converted. Several of the converts returned to their villages and converted others.]

7: Evreux--257-259 (1611-13) 1864 Tupinamba
116, 177

[MC: The following is the living schedule which the Tupinamba Christian converts observed: 1. they gather everyone in the chapel morning and evening for services. [258] 2. They live communally, dividing their stores equally. 3. They do not go to the Caouins, drinking parties and assemblies held by the Tupinamba, believing that the Caouins were invented by Giropary, for spreading discord. [259] 4. These new Christians go about dressed as well as they can, and walk in company together, carrying neither bows nor arrows, unless they are hunting or fishing, otherwise carrying only a black or red ebony stick.]

7: Evreux--340-344 (1611-13) 1864 Tupinamba
116, 177, 622, 754

The great sorcerer [Barbier] of Tapouitapere is a very venerable man, of goodly stature and well proportioned, fine warrior, modest, grave, and who speaks little: great friend of the French, possessing over the inhabitants of his province as much power as Pacamont in Comma and Iapy Ouassou in Maragnan, the Grand Raye [341] in Caietez, Thion and La Farine De trempee over the Tabaiares [MC: Tabayara]; he has several handsome children who are faithful to France and Christians....[AM: Summary: He was a man of great political power in his country. He was the one who sent several hundred of his men to work for the French. He told the Father that he became a chief because of his war deeds, rather than his knowledge of shamanism. He confessed that he had no familiar spirit and that he would make himself respected by threatening to inflict disease on those who did not respect him.]

8: Soares de Souza--308 (1570-87) 1851 Tupinamba
116, 721, 551, 177

Even after the Portuguese had populated the Rio Jaguaripe, there was a great meeting of people from the neighboring villages to break skulls on the plaza amid great festivities. The skull breakers took new names. These skulls were taken from a deserted village in revenge for the death of their fathers and relatives. These skulls were decorated with feathers in their guise. There was a big drinking party organized by the Portuguese who wanted the relatives of the dead to get indignant and resentful. The Portuguese were afraid that they might confederate themselves and attack them, but this was sufficient to prevent the move and to make the settlement secure.

9: Cardim--423
116, 291, 301, 177

(1583-1601) 1906

Tupinamba

"Now alreadie some doe weare apparell as well men as women, but they esteeme it so little that they weare it rather for fashion then for honesties sake, and because they are commanded to weare it; as it is well seene by some, that sometimes come abroad with certaine garments no further then the navell, without any other thing, and others onely with a cap on their heads, and leave the other garments at home: the women make great accompt of Laces and Combes."

9: Cardim--429-430 (1583-1601) 1906 Tupinamba
116, 177, 326, 412

"Before they had any knowledge of the Portugals they used tooles and instruments of stone, bone, wood, Canes, and teeth of Beasts, &c. and with these they hewed downe great Woods, with wedges of stones, helping themselves with fire; and they digged also the ground with certaine sharpe stakes, and they made their Brooches, [430] Beades of Wilkes, Bowes, and Arrowes, as well as now having Instruments of Iron, but they spent a long time in making of whatsoever thing; wherefore they esteeme the Iron verie much, for the facilitie or ease which they finde in making their things with it. And this is the reason wherefore they are glad of Commerce with the Portugals or white men."

"In this Province is a good breed of the Horses, and there be alreadie great abundance of them and very good Jennets of a great price, that are worth 200. and 300. Duckets and more. and there is alreadie running at the Geese, at the Ring, at Canes, and other Sports and Skirmishes, and from hence they beginne to provide Angola of Horses whereof they stand in great want.

Though this Countrie hath weake pastures, and in Port Secure is an Herbe that killeth the beasts if they doe eate it, notwithstanding there is a great number of them alreadie, and all Brasill is full of great Heards, and some have 500. some a 1000. heads, especially in the fields of Piratininga, because it hath good pastures, and are like to them of Portugall, and it is a pleasant thing to see the young breed that is there.

The Swine doe like very well heere, and they beginne to have great multitudes, and heere it is the best flesh of all, yea, better then Hennes flesh, and it is given to the sicke, and hath a very good rellish and taste.

Unto the River of Januarie are many sheepe found alreadie, and Weathers, and they fatten so much that they burst with fatnesse: it is not here so good flesh as in Portugall.

The Goates are yet but few, but yet they like well in this Countrie, and doe multiply verie much, and in a short time there will be a great multitude.

The Hennes are infinite, and greater then in the Realme of Portugall, and because the Countrie is temperate they breed well, and the Indians doe esteeme [501] them, and breed them within the Maine, three hundred and foure hundred leagues; the flesh here is not so

good as in the Realme.

The Hennes of Peru, like well in this Countrie, and there is great abundance of them, and there is no Banquet where they are not a dish.

The Geese doe like well in this Countrie, and are in great abundance; there is also here another kind of the Countrie it selfe, and are farre greater and fairer.

The Dogges have multiplied much in this Countrie, and are of many kindes; they are esteemed heere aswell of the Portugals which brought them, as of the Indians that esteeme them above all the things they have: because they helpe them in their hunting, and are domesticall creatures, and so the women doe carrie them on their backe from one place to another, and nourish them as Children, and give them sucke at the breast."

"Trees with prickles, as Orenges, Pomecitrons, Limons * of both kinds, of sundrie sorts do grow well in this Countrie, which almost all the yeere have fruit, and there are so great Orenges and Pomecitron Groves, that even among the Woods they grow, and the abundance is so great of those things that they are not set by. They have a great enemie, the Ants, notwithstanding there is great abundance, without ever being watered, and as there wanteth no Sugar, they make infinite Conserves, to wit, of Citrons, Limons, the flowres, &c.

The Fig-trees grow verie well heere, and there bee many kindes, as long Figges, blacke Figges, Figge-Dates, and many other kinds, to the River of Januarie, that are hotter ground, they yeeld two crops in the yeere.

In the River of Januarie and Saint Vincent, in the fields of Piratininga, doe grow many Quinces, and yeeld foure crops a yeere, one after another, and there are men that with verie few Quince Trees doe gather, ten, and twelve thousand Quinces, and here they make great store of Marmelets and verie shortly will those of the Iland of Madera be spared. [502]

There are many sorts of Grapes, as Feriads, Boaes, Bastard, Greene, and Gallizian Grapes, and many other. To the River of Januarie they have all the yeere Grapes, if they will have them, for if they cut them everie moneth, they beare everie moneth

"* For one kind are called Limas, as it were the Female."

Grapes successively. In the River of Januarie especially in Piratininga, are Vineyards, and are so loaden that they bow to the ground, they yeeld but one crop. They beginne alreadie to make Wine, though with trouble to preserve it, for in wood theWorme doth presently eate thorow, and earthen vessels they have none, but seeke remedies of their owne, and doe continue it, and in a short space they will have many Wines.

In the River of Januarie and Piratininga, are many Roses; one, Damaske Roses, whereof they distill great store of Rose-water, and Conserve of Roses for to purge, and not to purge, for of the other they have not, they seethe the Damaske Roses in water, and straining them they make Conserve of Roses very good wherewith they doe not purge.

Muske Melons want not in many Captaine ships, and are good and fine, many Gourds whereof they make Conserves, many Beets whereof they make it also, Cabbages, Cowcumbers, Raddishes, Turnops, Mustard, Mintes, Coriander, Dill, Fennell, Pease, Leekes, Onions, Garlicke, Borrage, and other Pulses which were brought from Portugall, and grow well in this Countrie.

In the River of Januarie, and fields of Piratininga, groweth Wheate, they use it not because they have no Horse-mils, nor Water-mils, and they have also great trouble in the gathering of it, for because of the many waters, and ranknesse of the ground it commeth altogether, and it multiplieth so much, that one Corne beareth sixtie and eightie Eares, and some beeing ripe, others grow anew, and it multiplieth almost in infinitum.

Of lesse then a (i) quarter of Barley that a man sowed, in the field of Piratininga, hee gathered sixtie and odde (k) Alqueires, and [503] if men would give themselves to this commoditie, the Countrey would be verie rich and plentifull.

There are many sorts of Basill, and Gilliflowres Yellow, and Red, and doe grow well in Piratininga, and other smelling herbes, as the (l) Onion sese, &c."

"(i) That is foure bushels and an halfe.
(k) Note that the Alquerque containeth bushels.
(l) An herbe so called."

9: Cardim--506-507 (1583-1601) 1906 Tupinamba
116, 177

"Articles touching the dutie of the Kings Majestie our Lord, and to the common good of all the estate of Brasill. Written (as is thought) by the Author of the former Treatise.

His Majestie hath a great obligation to the Indians of Brasill, to aide them with all corporall and spirituall remedie. For almost all those of this Coast are almost consumed with sicknesses, warres, and tyrannies of the Portugals, and those which escaped, went into the Maine to their kindred, and neither have these their lives there. For when the ransomes of slaves did end, which were held for lawfull, they invented Armies for to goe to the Maine to bring them to the Sea for to serve themselves of them perpetually.

These companies are made in this manner, three or foure or more persons doe joyne, and everie one of them doe put in so much stocke, and aske license of the Governour to goe into the Maine to bring free Indians, the Governour grants it, with his order, to wit, that they bring them without any force or deceit, but with their owne good will, declaring to them, that they [507] come to serve the Portugals, and to helpe them in their labours, Sugar-mills and other workes. Having this License, the Venturers doe joyne people to send into the Maine, to wit, Interpreters, and other persons, that sometime came to fiftie or sixtie with their pieces and other weapons, and with many Indian Archers both free and bond, that doth carrie their burdens of the ransome and the victuals, and with helpe if by deceit they cannot bring the people they goe to seeke, they may bring it by force."

9: Cardim-- 507-508 (1583-1601) 1906 Tupinamba
116, 177

"With this License in this manner they depart, and never keepe the order set downe, as it is manifest and all doe openly confesse without contradiction, for presently when they are departed they say, that if that should be declared unto them there, that certaine it is, that no Indian will come, and therefore they must use deceits and force, for they have no other meanes to move them from their Countries, and with this purpose they goe, without any regard of the order, neither of them that goe to the Maine, nor of the Justices when they come from thence, and so they use these Licenses, without any examining of them. Now when they come to the Townes of the Indians, that are within the Maine, 100. and 200. leagues, they beginne presently their deceits, saying that they come for them by commandement of the Governour, that they may come to enjoy the good things of the Sea, and that they shall bee together in their Villages by themselves, and at their will (without making any manner of repartition) and that from thence they shall helpe the Portugals in their warres, and other things. Other whiles they tell them that the Governour, and the Fathers of the company doe send for them for to bee in the Churches of their kinsmen, which doe learne the things of God, naming some ancient principal Indians, whom they much esteeme, and hold as Fathers, and that they wil be with them, and for this there hath beene some of these Interpreters, that ordained among themselves one, whom they fained to be a Father of the [508] company, with a shaven crowne, and a long habit to deceive them more easily."

9: Cardim--508 (1583-1601) 1906 Tupinamba
116, 177

"When these deceits, & other such do not prevaile, they use violence, labouring to kil some, that doe hinder this comming, for the which it hath hapned to put poison in the vessels of their wine, with many other inventions, wherwith they feare them. As once, that comming alreadie by the way, because one of the principall Indians did shew to come with an evill will, and did impart it with the rest, it is said that they tooke for a remedie two or three to remaine behind with him alone, and being asleepe they choaked him with a Towell, and gave out, that hee died suddenly, because he would not come. Other whiles they kill some of other Nations, that are by the way, all to the end, that those which they bring doe not goe backe, and in this manner they bring such a number of them, without provision of necessarie food, that by the way with hunger and evill usage, a great part of them doe die, and those that doe come are in such a case, and so weake, that it is needfull before they come into the houses, the Fathers of the company to goe about the Woodes christening the children at their Mothers breasts that they may not die unbaptized, and others they find halfe dead, and full of flies, that the Mothers have left, as not able to bring them."

9: Cardim--508-509 (1583-1601) 1906 Tupinamba
116, 177

"Being come to the Sea those that scape alive, having promised them that they will put them in Townes, at their owne will, presently the venturers doe divide them among themselves, and many times they separate fathers from children, wives from husbands, brethren from brethren, &c. and every one carrieth his part to their places, some one hundred, another two hundred, another thirtie, &c. every one according to the stocke he putteth in. Besides this, they give their share to the men that went to bring them (for this is the money they pay them withall) to one foure, to another ten &c. and as many of these have no lands for to maintaine them, they sell them presently to others, and so they have [509] marked and sold a great number to these and other Captaineships, and as the poore men doe see themselves deceived, and toiled with over-much labour, with pure griefe they die, and some runne away and goe even to their enemies, willing rather to be eaten of them, then to abide such usage among the Portugals, and in this sort of 30. or 40000. soules, that have beene brought, I know not whether 3000. bee alive, and with this a great part of the Maine is destroyed. For the same licences doe the Captaines give in their Captaineships, and the same is used."

9: Cardim--509-510 (1583-1601) 1906 Tupinamba
116, 177

"These vexations and tyrannies, are the cause that the Indians lose the patience, which alwaies they have had exceeding, and doe kill some Portugals. Now in the Maine of the Bay the Tapuyas a people which alwayes had great friendship with the Portugals, and gave them passage through their Countries, and aide to bring the Indians abovesaid, did rise with the deceits and lies of certaine Portugals, that went thither with title of bringing Saltpeeter, and killed some eighteene or twentie of them. Some of the Maine of the Captaineship of the Holy Ghost, did kill certaine Indians that certaine Mestizos did carrie with them, going thither to play their accustomed prankes, for within their owne houses they would have killed them, and the Mungrels escaped by flight, and with this that people is alreadie an enemie of the Portugals. The Maine of the River of Januarie with such other lyes did revolt, being before our great friends, and killed some Portugals, having a little before a Father of the company gone thither at the request of the Inhabitors of the Citie, and had beene sixe moneths with them, confirming them in the friendship of the Portugals, and preaching the faith unto them and brought from divers and remote places some 600. soules which now are Christians baptized almost all in their Towne with a Church made within the River of Januarie, which are great helpe for the defence of that Citie, and they helpe every one to doe their worke: and many other remayning [510] moved for to follow their Kinsmen, with this revolting all ceassed, and so there as also in other places, the gates unto Conversion are altogether shut up."

9: Cardim--510 (1583-1601) 1906 Tupinamba
116, 177

"To the Maine of the Bay, twice the Fathers of the company have gone at their owne cost, (with helpe of the Indians christened, which doe teach,) to bring some people for to furnish the Churches, which beginnes to diminish, and to preach the Law of God unto them. And there they found of this Soule-lesse people, that were in the Townes of the Indians, as in their owne houses, and the Fathers bringing some number of Indians, which came from verie farre to become Christians. These Portugals laboured by all meanes possible to disswade them. Sometimes preaching to the Indians, that the Fathers brought them deceived, and that heere they would take away their Customes, as the drinking of their Wines, their many Wives, and whip their children, &c. the which is an use and custome among these pratlers for to discredit the Fathers. Not being able to prevaile by this meanes, they tooke another way and did contract with some other Indians, of the principallest of those that remained there, that they should sell them those which the Fathers carried, giving them great ransomes for them, and with this they pretended to take them away perforce, before their eies, so that it was needfull the Fathers to bid the Indians to defend themselves, and with this remedie they left them. Others came to the high-waies and did steale them that the Fathers brought, as one Mestizo which tooke some twentie and odde, and transported them by another way, taking wife and children, brethren, and all the Family from a principall Indian, and left him alone because he was sore hurt in one foot, and was not able to goe."

9: Cardim--510-511 (1583-1601) 1906 Tupinamba
116, 177

"With these jarrings of these men of this trade, the Indians know not whom to trust, nor whom to beleeve, and by the same that they heare already of the usage that is done here to theirs, that come to the Sea. For this cause a great principall Indian of the Mountaine [511] of Rari, that is from hence about two hundred leagues, where now is the greatest force of people, that escaped from the tyrannies, sent hither a Sonne of his to see how it went, and being true that which the Fathers had said, that he should make heere some provision for food sowing some grounds, and to returne thither with some Father for him and for all his Family; for to come and receive the law of God. The Sonne came, and finding the truth, and seeing the usage that is done to theirs in the Sugar-workes, and other labours of the Portugals, he presently husbanded some grounds in one of the Townes of the Christians, that are in protection, and doctrine of the Fathers, with a determination to goe and bring his Father as he commanded him. Many other of this Fort did leave their Fathers, being mooved in that Mountaine, but with feare of these assaults abovesaid they dare not come. Likewise they have here no grounds fitting for their maintenance, for it is all occupied by the Portugals. Besides this the Nation of the Tapuyas, which have divers Languages, doe not agree well in the Sea Coast, for ordinarily they live here of the Mountaine, and in their owne Countrey they might have the Evangelicall Law preached unto them."

9: Cardim--511-512 (1583-1601) 1906 Tupinamba
116, 177

"All the abovesaid well considered, it seemed necessary that his Majestie should forbid these adventurings, sending a commandement, that none might goe thither without expresse warrant of his Majestie, under great penalties, the which with effect might be executed, and that neither the Governours might give any licence for them, seeing how they which carrie the said Licenses never kept, nor will keep the order given them, as aforesaid. For all men know and say, that if it be kept, never will any Indian come from the Maine, as untill now none came but deceived, and this being so publicke, and daily, and not the fault of one or two particular men, but a common use of all the Countrey that it passeth before the eies of the Justices, never [512] untill this houre did the Governours forbid them, rather past by it not punishing any of them that so brought them, nor redressing the poore Indians. These adventurings taken away, the Fathers would adventure themselves to goe among them, to preach the faith of Jesus Christ, and make a Christianitie, and in time, Portugals or Spaniards, might goe thither, but such as were men of a good conscience with order from his Majestie, that might inhabit, and helpe in the conversion, and in this manner, by the grace of God all that people would bee subject to the yoke of the faith, and obedience of the King our Lord."

9: Cardim--512 (1583-1601) 1906 Tupinamba
116, 177

"The Indians that are brought from the Maine, and are in the power of the Portugals, and all that are by the Coast of Brasill, as wel free as slaves, have no kind of doctrine by obligation, that is imposed upon them; for neither Bishops, nor Curates have any care of it, bearing themselves upon the Fathers of the company, and in thirty foure yeeres since that the company was sent to these parts by the King Don John the third, no Curate in all Brasill did ever say Masse in respect of the Indians, or slaves borne in the Countrey; only they baptize the children with their offerings, and those that are already growne they need no more preparation, then to bring them to be baptized, without giving them any other knowledge of the faith, & so it hapneth by their ignorance, that not only they receive not the grace of Baptisme, but also sometimes not the character. It is pittie to see the little regard that is had in this, being the principall dutie of the King our Lord."

9: Cardim--512-513 (1583-1601) 1906 Tupinamba
116, 177

"The Fathers of the company since they entred in to Brasill, tooke this matter effectually, and in all places where they have houses, there is alwaies a particular Masse said for the slaves all Sundayes and Feast dayes, catechising them every day, and sometime Morning and Evening: They labour to learne the Countrey Language, and instruct them in the matters of faith, [513] and law of God, they baptize, marrie, and doe shrieve, and administer other Sacraments unweariedly. But because they cannot accomplish all, and many doe perish in want for the Curates take no care of them (as if they were not their sheepe) it is necessary that his Majestie doe provide in this some more effectual remedies.

The first remedie offered was, that his Majestie should command to make a Catechisme in that Brasilian Language, which is universall from the River Maravyon, unto the River of Plate, and should be imprinted at his Majesties cost, and to enjoyne every Curate to have it, and to teach by it. For though the most of them have not the language, they may notwithstanding learne to read it very well, and to teach by the Booke, as at the beginning, and even now some Fathers of the company doe, that the Indians hearing him reade will understand, &c."

9: Cardim--513 (1583-1601) 1906 Tupinamba
116, 177

"It is very necessary that his Majestie doe command to examine the Justice that these Portugals have to serve themselves of these free Indians they bring from the Maine in the manner abovesaid, for although they hold them with a title of free, they have no libertie but in name, for in truth they are more then Captives, according to the usage they have. For first, as touching the soules, they care not for their doctrine, nor that they bee baptized, married, or live, like Christians, they have no other respect but of their service, as of any other brute beast, and so let them live in adulterie, without hearing Masse, or shrieving, and many die without Baptisme. As touching their bodies, their labours are immoderate and perpetuall by night and by day, contrarie to the nature of the Indians, which are sustained with very little labour in their Countries. If they fall sicke they have then lesse care of them then of their slaves, for of these because they cost them their money, they have more regard, as the Masters themselves doe confesse."

"Those that have them in their power, are served of them, as of slaves, all their lives, not letting them goe to another Master or place, though it be to the Churches of their kinsmen, that are Christians, where they may be better instructed in matters of the faith, and of their salutation; and if they doe goe to any place, though it be to the said Churches, they labour by themselves, and by the Justices, to bring them againe, as indeede they doe bring, and put them in Irons, as though they were slaves. Whence ariseth a great scandall to the Indians Christian, their kinsmen, some of the which, as yet are tender Plants in the faith, forsake the Churches and flee with their familie about the woods, grieved with the injuries that are done to theirs, especially in matter of libertie, which they so muchesteeme, and for feare they will doe the like with them, and so wandering are lost and never seene againe; and truth it is, that if it were not for the continuall care and vigilancie that the Fathers of the companie have over them, and the love the Indians doe beare them, because they are their masters; and seeing that for their defence they are hated of the Portugals, and murmured at, they had not continued, no not these three small towns of Christians of the Baye, wherein may be about 2500. soules, which onely escaped of eleven Churches, that there were, wherein were gathered more then 40000. nor other Townes likewise of Christians, that are about the Captaine shippes. Neither had Governors nor Captaines sufficed for to have sustained them (as the experience hath showen) for they would not have suffered such vexation, though they

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had died for it, as others did already at the beginning, running away and dying, where-with the coast was disinhabited."

9: Cardim--514-515 (1583-1601) 1906 Tupinamba -1
116, 177

"Not onely doe the Portugals serve themselves of the free Indians above said, which they bring from the maine; but they sell them also to others, and they say with title of free, but the price is such, that a lawfull slave is sold no deerer, and so the goods, that [515] without them was worth. I put the case 2000. Duckets, with them they give it for 4000. and these that doe but it, doe take already mastership of them, as of slaves, that cost them their money, and so from hand to hand their captivitie increaseth, and though they say that they are served of them, as of hired men, the pay for their service is nothing; for it they give a cotten garment to one or two of the principallest of them, which they weare in their service, they doe not neither is it possible to give it to 100. or 200. that they keepe, as they themselves confesse; with the like usages many of the said Indians either eate earth till they kill themselves, or let themselves dye verie easily with meere griefe and sadnesse. And because jointly with this the punishments they give them are like the slaves, and these buyings and sellings are not used particularly betweene one or two persons secretly, but it is an use and custome in all the Countrie, without any justice looking into it. Finally, they are not onely served of them all their life, but they give them also in mariages to Sonnes and Daughters as a dowrie; and at their deaths they remaine in their wils with the name of free, but bound to serve their children perpetually, whom they leave them unto as hæreditario jure, and so the heires goe to law about them, and have judgements, as if they were lawfull slaves."

9: Cardim--515-516 (1583-1601) 1906 Tupinamba
116, 177

"As touching the justice that is used with the Indians, the King our Lord is to understand, that although his Majestie as all the Kings his predecessors doe recommend alwaies this matter of the Indians to the Governours above all as their principall duetie, with very effectuall words, notwithstanding the justice that untill now hath beene in Brasil toward them was none or verie little, as it is plainely seene by the assaults, robberies, captivities, and other vexations that alwaies were done to them, and even now are done. Against the Indians was alwaies a rigorous justice, they have already beene hanged, hewen in peeces, quartered, their hands [516] cut, nipped with hot pincers, and set in the mouth of peeces, and shot away the Indians for killing or helping to kill some Portugall (which peradventure had well deserved it at their hands) but having persons, not a few in Brasil, as alwaies there were, and yet there are, notoriously infamous for robbing, stealing, branding, selling, and killing many Indians, never untill this time was there any show of punishment, and it is to be feared, seeing it wanteth on earth, that it will come from heaven on all the inhabitants of Brasil."

9: Cardim--516-517 (1583-1601) 1906 Tupinamba
116, 177

"The eight Article is touching the Indians exceeding services without reward.

The ninth Article is to prevent their totall destruction, which cannot but follow the practise of Portugals in making slaves of them by sowing quarrels, and interessing themselves on one side, by burning, &c.

All the coast of Brasil doth want and is destitute of Priests that may be Curates for the soules, for in the Bay, except three or foure that doe serve in the high Church, and one that serveth for Curate in one Parish, that did learne in the colledge of the Companie there are no Priests that know how to doe their office, and their customes and lives are much blemished, for many of them came suspended from Portugall for grievous crimes, and also for incorrigible; and here as they want Priests they are presently enabled and made cures of soules, and although in the three Colledges of the companie that are in this Countrie, Sc. in the Bay, Pernambuco, and the River of Januarie, are ordinarie lectures of matters of conscience, there is no Priest that will heare it, and as they are most ignorant, they doubt nothing, and so they absolve and dispence more then Popes with great losse of the soules; and such there was, that dispensed with a parishioner of his to communicate after he had drunk, whereby may be conjectured what the rest will doe. And with this they doe other follies, and misbehaviors in the celebrating of the masse before the people, that they seeme altogether [517] fooles. And their life is pitti-full, for finally their care is to fill themselves with money, meate, and drinke, and to follow the lusts of the flesh, with a great scandall of the secular."

9: Cardim--517 (1583-1601) 1906 Tupinamba
116, 177

"Those are very rare, and may bee told with the finger through all the coast, which doe live a life worthie the Priestly function and those which the Bishop banish from hence for their faults or suspensions to the River of Januarie, presently they are there received by the Ruler, as now he did particularly to one that being a Friar come from Portugall expelled from the Order for incorrigible, and afterward hee was enabled here by the Bishop, hee was put in the visitation, because he was not shriven in three yeeres, celebrating almost every day, and this being another time condemned by the Bishop in his Court, and brought to the estate that he came in from Portugall, expelled his Order, and banished from his Bishopricke, and his life infamous and scandalous to all the Secular, the Ruler enabled him presently in the River of Januarie, (not without great scandall of the good) not onely for fellow-helper of the Curate of that Citie, but also for a Preacher. And the Prelates say they doe all this because they have no other, whom to give the Parishes unto, which are many."

17: Nobrega--91-92 (1550) 1844 Tupinamba
116, 101, 177

The people [AW: of Brazil] are of diverse groups, some called Goyanazes, others Carijós. The latter are a better people than any other on the coast. They were visited, not many years ago, by two Spanish friars, who came to teach them, and they took to the doctrine very well, so that now they have retreats for women, like (those of our) nuns, and others for men, like (those for) friars. And this state of things lasted a long time, until the devil brought to that territory a group of naked enemies (who assaulted them), so that many of them were captured. We (now) work to relocate the captives, and some we have already returned to their homeland, together with [92] one of our fathers. There is another group of people called Gaimares; they are the people living in the forests, having no communication with the Christians, and who become terrified at the sight of us, and they say that we are their brothers, since we wear beards like they do, unlike any of the other groups, who even pull out their eyelashes, and who make holes in their lips and their nostrils, and put bones in them, so that they appear demoniacal. And thus some people, mainly the magicians, tattoo the whole of the face. These people are so big that they can draw a very strong bow with one hand, (holding) in the other a big piece of wood, with which they fight against their adversaries, and easily despatch them, fleeing through the woods, and they are much more timid than any of the others.

17: Nobrega--94 [6] (1550) 1844 Tupinamba
116, 177

They have few words themselves (so that it difficult for us) to declare well our faith. But, with all this, they try to learn as best we are able to teach them, and sometimes we explain things in an oblique manner.

17: Nobrega--94 [7] (1550) 1844 Tupinamba
116, 177, 776

They are very attached to sensual things. Many times they asked me if God has a head and a body, and a mother; and as to whether He eats, and How He dresses, and other similar things.

19: Métraux--140-141 E-4 (no date) 1928 Tupinamba-1-2
116, 287, 292, 177

The cloaks made of feathers of the Tupinamba have been famous for a long time. Samples of them have been preserved in the Museums of Berlin, Frankfort, Copenhagen, Paris, Bâle and Florence. I have had occasion to study closely four of these cloaks: those of Bâle, Copenhagen, Berlin and Paris. Unfortunately I could collect little information on the fate of these objects before they were acquired by the Museums of the towns which I have just enumerated. The specimen at Bâle was bought at Aarau where it was carried on the occasion of the masquerades. Its American origin could be determined thanks to the nature of these feathers which have been identified as being those of the ibis rubra. The cloak of feathers preserved at Copenhagen figured in the 'Kunstkammer' of the king in 1690; it probably formed part of the collection which Prince Maurice of Nassau gave as a gift to the Grand Elector of Brandenburg and which includes ethnographic curiosities side by side with specimens of natural history. It is from Florence that the cloak of feathers comes which is possessed by the Ethnographic Museum of Berlin which secured it by exchange. The one which is today at the Trocadero Museum is without doubt very ancient, but it is absolutely impossible to learn anything about it as the way in which it was secured has disappeared. It was undoubtedly made by Indians who had regular relations with the Whites, as is proved by the band of blue pearls which forms its upper border. It would not be surprising if it were one of the Tupinamba cloaks carried to Europe by the navigators or French missionaries who attempted the colonization of Brazil in the 16th century; perhaps also, this mantle is the same one

which Thevet is said to have brought [141] to France as a sample of the art of the natives in the new possessions. In this case it would have been placed in the store of curiosities of the king and would have passed first to the Louvre Museum, then to Trocadero where it covers today the shoulders of a mannequin representing, if one is to believe the inscription, a Galibi chief of the 18th century!

All these cloaks, aside from some differences in detail or of carpe, offer a striking similarity whether from the point of view of the technique or in the nature of the feathers. The four were fabricated from the plumage [depouilles] of the guara (Ibis ruhra)...

20: Heriarte--15 F-2 (1662) 1874 Tupinamba
116, 101, 131, 177

In the Serra de Iguapába there lives a group of Tabajára Indians, and also some Putiguaras who have removed to this spot from the coast of Brazil, after having become, through Dutch influence, very hostile towards the Portuguese. They are watched very closely: in their village are two members of the Company of Jesus: let us pray to God that these men can labor fruitfully among them, and so bring them into the fold of the Sacred Catholic Faith.

20: Heriarte--19 [4] F-2 (1662) 1874 Tupinamba
116, 177

All of this [EJ: certain aboriginal customs. See category 116, p. 18-19.] the Fathers of the Company have in large measure dissipated, and they have been indoctrinated in such a way that they no longer commonly do these things, and if they do, the Fathers castigate them.

They are ingrates: they do not realize the good that is being done for them, and the evil in which they formerly wallowed lives always in their memories, so that they are vengeful: they are in all things deceitful.

23: Acuña--155-156 T-3 (1639) 1698 Tupinamba
116, 131, 167, 174, 177

"Twenty eight Leagues below the River Cayari, as we [EJ: The exploratory party traveling down the Amazon] continued our Course on the Amazone on the South-side, we arriv'd at [156] a great Island 60 Leagues in breadth, and consequently above 200 Leagues in compass. This whole Island is peopled with the valiant Toupinambous, who when Brazil was conquer'd, voluntarily exil'd themselves from their Country, choosing rather to quit all the Province of Fernambuco than to lose their Liberty, and to submit themselves to the severe Government of the Portuguez: They left above 84 great Villages where they had planted themselves, and came away so universally, that there was not one living Soul left in all their Houses. They took their way on the left-hand of those great Mountains call'd Cordeliers, which begin at the Strait of Magellan, and cross through all Southern America, from North to South. They pass'd all the Rivulets and Rivers that descend from those Mountains to discharge themselves into the Ocean. Some of 'em came as far as Peru, and dwelt with the Spaniards towards the Source of the River Cayari: they continued with 'em some time; but a Spaniard having caus'd one of 'em to be whipp'd for killing a Cow, they could not put up this Injury, but resolv'd all to be gone; and making use of the Advantage of the River, they all embark'd in their Canoos and went down it as far as this great Island, where they now dwell."

23: Acuña--157-158 T-3 (1639) 1698 Tupinamba-
116, 177

"But tho almost all of 'em [EJ: i. e., the island Tupinamba] are but the Children or Grandchildren of those that came from Brazil into [158] this Island, yet it is to be observ'd that they begin to degenerate from their Ancestors, by the Alliances they contract with those of this Country, and by their accustoming themselves to the manner of living us'd by the original Inhabitants."

24: Métraux--98 [2] E4 (no date) 1948 Tupinamba
116, 175, 177, 668, 792

"Several typical messianic outbursts took place in the second part of the 16th century when the various Tupinamba tribes were forced to yield ground to the Portuguese and were being either wholly outrooted or enclaved. Here, as elsewhere in the New World, these crises were prompted by shamans or prophets who announced the return of the mythical ages and the disappearance of the white scourge. Following a deeply engrained tradition among the Tupí tribes, these prophets exhorted them to depart for the 'land-of-immortality' where the Culture hero had retired after his earthly adventure. In 1605, a party of Tupinamba led by a prophet, whom they worshiped as a deity, left the region of Pernambuco to invade the territory of Maranhão, which then was held by the French. The invaders were defeated by the Portiguara and the French at the Serra da Ibiapaba. Earlier, a group of Potiguara also set out on a journey to look for the Earthly Paradise, at the prompting of a shaman who pretended to be a resurrected ancestor."

25: Sampaio--33-34 L-5 (no date) 1928 Tupinamba-1-2
116, 177, 192, 802

The Numerals. Numbers or quantitatives rarely exceed four or five among savage peoples, but with the civilizing contact of Europeans, the decimal system becomes adopted, especially by those individuals who have become christianized. Primitively, then, there are only: yepê, one; mocõe, two; moçapira, three; irundi, four. Much later, however, the number system became enlarged to include: uaxiny, five; moçuny, six; ceyé, seven; oicé, eight; oicépê, nine; peyé, ten. (1) From here on, the formation of

1. In Brazilian Tupí, yepe or iepé is used to express one; in Guarani petei or nhepetei (i. e., "one alone") is used more often. Mocõi, two, is the same as mbo-cõe, "to pair". Moçapir or moçapyt, three, is derived from mbo-capir, "to make a point", e. g., ∴; irundí or monherundy means "to join pairs together". Acêpó, "a man's hand", stands for five. Father Figueira says that ambó, would mean "a hand with ten fingers"; and xepó xepyg, "my feet and hands", to express twenty; opacombó, ten, or "both hands".

vocables expressing higher numbers follows the decimal pattern: peyé-yepê, eleven; peyé-mocõe, twelve; peyé-moçapira, thirteen; mocõe-peyé, twenty; mocõe-peyé-yepê, twenty-one; mocõe-peyé-mocõe, twenty-two; moçapira-peyé, thirty; irundi-peyé, forty; yepê-papaçaua, a hundred; mocõe-papaçaua, two hundred; peyé-papaçaua, a thousand;

mocõe-peyé-papaçaua, two thousand; peyé-peyé-papaçaua, ten thousand; peyé-papaçaua-yepê-papaçaua, a million.

37. The Ordinals. Ordinal numbers are formed by the addition of the suffix uara: yepérum-ara, the first; mocõiuara, the second; moçapirauara, the third; peyéuara, the tenth; [34] peyéuara-yepê, the eleventh. Padre Figueira lists imocõia as second; imoçapyra as third; Father Montoya, however, gives imocõibae, second, and imombohapí, third.

38. The Distributives. Distributive numbers are formed through duplication of the cardinal term, e. g., yepê-yepê, one to one; mocõe-mocõe, two to two.